

franciscan

SOCIETY OF SAINT FRANCIS Volume 13 Number 1 January 2001



'In the beginning ...'

As part of its Millennium programme, St Martin-in-the-Fields commissioned this life-size sculpture of a new-born baby emerging from a block of Portland stone.

The sculptor – and the photographer – is Mike Chapman.



Et verbum caro factum est . . .

by Ben Quash

'In the beginning was the Word.' But what was and is this Word, the Word that abides with God, the Word that is God, the Word that took flesh and dwelt among us?

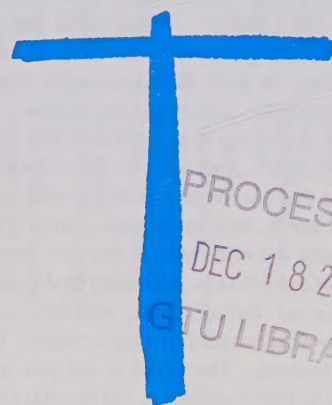
These days we pour out words in torrents – more words and more quickly than ever before. We multiply, package and distribute words: across the airwaves, in newsprint, on television. There are big words written over our heads on advertising hoardings, little words hedging us about in the small print of contracts. And these words act on us all the time, shaping our judgements and our behaviour, defining what seems desirable or undesirable for us. Some people make their fortunes by manufacturing and playing with words. Others sell words, or specialize in giving words a particular 'spin'.

There is more to come. We have now crossed the threshold of a new era in the history of the human exchange of words: the era of information technology, of the internet. Words – considered and unconsidered, some weighed carefully, others thrown away lightly – have limitless free play in the electronic

connections across the planet.

All of which presents us with a shocking thought. It is quite conceivable that before long, we will have the means of making information (words) available to every person on the planet – yet still not be able to offer them food or healthcare. This puts the greatest question mark over the value of our wordiness. It reminds us that words can pile up in mountains and not nourish us. They can reach us at the push of a button and yet not satisfy us for more than a few moments. Words can exhaust themselves trying to say something which can only be expressed in an action. That action might be completely silent, like embracing a leper, or the daily acts of faithfulness and love which make the words of a promise or a vow into something more, a lived reality. Or providing food and healthcare for the poor.

Words too often fail to be the thing that they



PROCESSED

DEC 18 2000

STU LIBRARY



Word made flesh

Does the doctrine of the Incarnation speak to you? Five surprisingly diverse articles are offered here from the perspective of theology, social history, St Francis, Duns Scotus and within the Hindu tradition.

Contents

Et verbum caro factum est	1
Hinduism and Jesus	3
Francis and the Incarnation	4
Incarnation in Franciscan Spirituality	5
Jesus and the Drains	6
Minister's Letter	7
ARC Millennium Conference	8
Community Routes	10
Theme Prayer	12
Community Addresses	13
Book Reviews	14
Francis's Bethlehem	16

seek to represent. Certain advertisers and politicians, for example, take advantage of the way that words can misrepresent, mislead, or be heard in two ways. Even with the best intention, good people cannot be sure to make words work for them as they should. They encounter the frailty of human words: their frequent inability to carry the truth of things, or achieve what ought to be. Even the best words fall short. They need to be substantiated, given content, from beyond themselves, to have their barrenness turned into fruitfulness. They need to ring true.

'In the beginning was the Word.' So what Word is this? And what is the difference between this one Word and all our many and various words, frail, inadequate, partial? For Christians, the difference is that this special Word is God's Word. And when God speaks, there is no falling short, no difference between what is said and what is meant. The gap is bridged. The Word is not just with God, as St John rightly says, the Word is God, full of grace and truth. It is God becoming immediate and concrete for us.

When we make a promise, it may or may not be kept. The mere words need to be substantiated by our keeping of the promise in action, and with a whole heart. Sometimes that doesn't happen. But God's Word is not the mere token of a promise that might or might not be kept. God's Word does not await substantiation: it is already substantiated. It is flesh. It is the fullness of God's presence, communicated to us, with nothing left out, nothing misleading, nothing designed to deceive, nothing that will undernourish or fail to satisfy the desperate and the needy. 'And the Word became flesh and dwelt among us, full of grace and truth.'

The writer Dennis Potter, who died of cancer several years ago, raced against his own painful illness to get down the words of his last screenplay. It was about a human head that is frozen, and then reactivated in a distant future, its memories replayed on a screen while scientists watch. The 'head' is closely based on Potter himself, and, at the end of the play, its longing for release is honoured by



Revd Dr Ben Quash is the Dean of Peterhouse and teaches in the Faculty of Divinity of the University of Cambridge

one of the scientists, in the face of all the commercial pressure to market and exploit the memories inside it. It is detached from all the machinery that keeps it alive. All at once a great rush of images floods the screen – snippets of conversation, moments of intense happiness, laughter, one following the other in a great rush. Finally, blissfully, simply and quietly the word 'yes' is spoken. The word floats above all the others, emerges from all the others, as the word that justifies them all. It is a great affirmation. Dennis Potter made his last word 'yes'. At the end of all words is a word. The word is not long or clever. It is simple.

If there is a word that comes even close to communicating God's Word – the Word that was in the beginning and that will be at the end, the Word that became flesh – then it is perhaps the simple word 'yes'. It is the 'yes' of God that is the beating heart of the doctrine of the Incarnation. It meets us in the form of a substantial human person, the person of Jesus Christ, God's 'yes'. Our humanity lies scattered – partial, fragmented, unfaithful. We inflict violence on each other; we inhabit societies that institutionalize and perpetuate such violence. We tell half-truths. We ignore poverty and hunger. We have all fallen short. And yet the Word's becoming flesh is a 'yes' to our human nature nonetheless. It is God's affirmation of being human. It is a word in action, and in action on our behalf. The birth of the child in Bethlehem cannot be revoked. The Word that was with God from the beginning has been spoken to us and for our benefit once and for all, giving final substance to every other word which came before it and comes after it – all the implied and promised 'yesses' heard and hoped for by men and women throughout history.

The first person to realize this amazing truth – to realize the nature of the Word, the great 'yes' that was coming into the world – was Mary. And she responded with her own 'yes'. A quiet one; not a wordy one. A 'yes' that made its own promise in response to God's, and substantiated that promise in the faithful bearing of new life. That is the model for us, now, as we celebrate in lives of concrete discipleship the fleshly miracle of the Incarnation.

We also are asked to respond to the Word that is a substantial, personal 'yes' in the form of the living Jesus. We are invited to commit ourselves to making our inadequate words into active, living words of grace, a transformation for the world. These words may not be wordy or high-tech. But their aim, like Mary's, will be to give birth to the new life of God – to God's 'yes' – in substantial, real ways. Their aim will be to find new ways in which to say 'yes' to each other – especially to the outcast and the destitute – and to say it truly. God's Word will not be revoked. It was in the beginning, and it will be at the end. It is up to us to let that Word – that 'yes' which is Jesus Christ – sound in us, and to bring all our words, long and short, private and public, to participate in him, God's one Word, the light and life of all. *f*

*It is the 'yes'
of God
that is the
beating heart
of the doctrine of
the Incarnation.*

franciscan

is published by
The European Province
of the First Order
of the Society of Saint Francis,
a religious order
in the Anglican Communion.
The Society of Saint Francis
is committed to follow Christ
in the way of Saint Francis of Assisi,
in humility, love and joy.

*

Opinions expressed in articles are those of the writers and are not necessarily those of either the Editorial Board or of the Society of Saint Francis.

Permission to reproduce any part of this publication must be requested in writing; please enclose a stamped-addressed envelope.

*

All editorial correspondence should be addressed to:

franciscan Editor
Hilfield Friary
DORCHESTER

Dorset DT2 7BE UK

or email: tristam@ssf.orders.anglican.org

*

Printed at The Friary Press, Dorchester

Copyright

© The Society of Saint Francis, 2000
The First Order, The European Province

All rights reserved
ISSN 0532/579X

THE SOCIETY OF ST FRANCIS

1 THE BISHOPS PROTECTOR

Richard Appleby *Protector General*
 & *Australia/New Zealand*
 George Connor *Deputy, New Zealand*
 Jerry A Lamb *SSF America*
 Jim Keisley *SSF America*
 Michael Scott-Joynt *Europe*
 Charles Koete *Pacific Islands*
 Tevita Talanoa *Deputy, PNG*

2 THE FIRST ORDER

THE MINISTERS
 Daniel *Minister General SSF*
 Teresa *Minister General CSF*

Clifton Henry *Papua New Guinea Region*
 Colin Wilfred *Australia/New Zealand Province*

Damian *European Province SSF*
 Joyce *European Province CSF*
 Justus *American Province SSF*
 Manasseh Birahu *Solomon Islands Region*
 Pamela Clare *American Province CSF*

AMERICA

BROOKLYN
 Anthony Michael
 Derek, *Guardian*
 John George
 Justus

MT SINAI Long Island

Clark Berge, *Guardian*
 Dunstan
 Jason Robert, *Novice Guardian*
 Jon Bankert
 Leo Anthony
 Novice:
 Scott

4 SAN FRANCISCO San Damiano

Antonio Sato
 Guire
 Jude, *Guardian, Provincial Secretary*
 Robert Hugh
 Thomas

SAN FRANCISCO St Francis House

Catherine Joy
 Cecilia, *Provincial Secretary*
 Elizabeth Ann, *Novice Guardian*
 Jean
 Pamela Clare
 Ruth (Family Link)
 Novice:
 Jennifer

AUSTRALIA/NEW ZEALAND

Australia BRISBANE

Daniel
 Donald Campbell, *Guardian*
 Francis
 Lionel
 Peter-Christian
 William

STROUD

Bruce-Paul, *Novice Guardian, Provincial Secretary*

Novice:

Graham

New Zealand

AUCKLAND - Long Bay

Brian
 Colin Wilfred, *Guardian*
 Damian Kenneth
 Kentigern John
 Alfred Boonkong (Malaysia)
 Christopher John (Korea)
 Noel-Thomas (Sydney)

EUROPE

ALNMOUTH

Athanasius Faifu
 David Stephen
 Edward
 Gregory, *Guardian*
 Malcolm
 Oswin Paul
 Paschal (on sabbatical)
 Novices:
 David Alban
 Stephen
 Wayne Martin

8 BIRMINGHAM - St Clare's House

Anselm (Freeland)
 Alan Michael, *Guardian*
 Benjamin (Harborne)
 Desmond Alban

BIRMINGHAM - St Francis House

Alison Mary
 Angela Helen
 Gwenfryd Mary (Milford Haven)
 Hilary, *Provincial & General Secretary*
 Maureen
 Rowan Clare
 Veronica

9 BURGHWALLIS

Austin
 Nicholas Alan

CAMBRIDGE

Alistair
 Dominic Christopher
 Martin
 Michael, *Guardian*
 Samuel

10 COMPTON DURVILLE

Beverley
 Christine James
 Helen Julian, *Guardian, Novice Guardian*
 Jackie
 Jennie
 Phyllis
 Sue

GLASGOW

Amos, *Brother in Charge*
 Moyra
 Robert Coombes
 Ronald (Saltcoats)

11 GLASSHAMPTON

Benedict, *Guardian*
 Christopher
 David Francis, *Novice Guardian*
 Raymond Christian
 Thomas Anthony
 Wilfrid (Hereford)

Novice:

Augustine Thomas

12 HILFIELD

Aidan
 Andrew Philip
 Edmund (New Milton)
 Geoffrey
 Giles (Dorchester)
 Hubert
 James Edward
 Jason
 Kevin
 Paul
 Philip Bartholomew, *Guardian*
 Raphael (Dorchester)
 Reginald
 Roger Alexander
 Tristram
 Vincent
 Novice:
 Edward James

14 LONDON

Christian
 James William
 Paul Anthony
 Seraphim

LONDON - Brixton

Gina
 Joyce
 Nan
 Rose

15 LONDON - Gladstone Park

Angelo, *Provincial Secretary*
 Damian
 David Jardine (Belast)
 John Francis (Clerkenwell),
General Secretary
 Jonathan, *Provincial Bursar*
 Nathaniel (Anglesey)

16 LONDON - Platistow

Arnold
 Donald
 Julian

LONDON - Stepney

Bernard
 Chris
 Martin Philip
 Novice:
 Lincoln Harvey

17 NEWCASTLE UNDER LYME

Elizabeth, *Provincial Bursar*
 Jannaker
 Judith Ann
 Patricia Clare (Abergavenny)

TANZANIA

James Anthony

18 ON LEAVE

David
 Matthew
 Peter Douglas

PACIFIC ISLANDS

Papua New Guinea Region
CHINATOWN, LAE
 Andrew (Malanesian Institute Goroka)

Benstead Ponoba
 Charles Iada
 Daniel Gonna, *Brother in Charge*
 Harold Jonmba
 Hugh

DIPOTURU

Hiam Kavaja
 Timothy Joseph, *Brother in Charge*
 Novice:
 Job

20 HARURO

Anthony (Newton College)
 Cecil Okun (Martyrs' School)
 Laurence Hauje, *Guardian*
 Mishael Engga (Martyrs School)
 Nathael Gari
 Oswald
 Philip Elobae (Newton College)
 Setwyn Suma
 Novice:
 Eurychus

21 KATERADA

Benjamin Tapio, *Brother in Charge*
 Wallace Yovero

PORT MORESBY

Clifton Henry
 Gilsen Kira, *Regional Bursar*
 Lester Meso
 Robert Eric

UKAUA

Lester (Holy Name School, Dogura)
 Smith Tovebae, *Brother in Charge*
 Novice:
 Bevan

Solomon Islands Region

AUKI
 Colin (Foulala)
 Joel Keremahai
 Patteson Kwa'ai, *Brother in Charge*
 Novices:
 Stephen Hoyu
 Thomas Peleba

23 HAUTAMBU - La Yerna

Andrew Mann, *Novice Guardian*
 Gabriel Maelasi (Theological College)
 Manasseh Birahu
 Peter Ambuofa, *Guardian*
 Samson Shio (Vanga Point)
 Wilson Bosa
 Novices:
 Ishmael Irani
 James Sou
 Lent Fugui
 Nathaniel Volohi

24 HAUTAMBU - Little Portion

Robert Briel, *Brother in Charge*
 Samson Shio
 Winston Paoni
 Novices:
 James Kera
 Lionel Lakiniyila

HONIARA

Allen Lafumana
 Charles Yavaki
 Comins Romano
 George Hunodi, *Regional Bursar*
 Godfrey James, *Guardian*
 Samson Amoti
 Shadrack Mamane

Novice:

Noel Kaelafa

25 KIRAKIRA

Dudley Palmer (Theological College)
 Geoffrey Cerefo'oa
 Jonas Balunga
 Martin Tauvea, *Brother in Charge*
 Novices:
 Andrew Nalua
 Luke Manitara

TEMOTU

Bartholomew Maravovo
 Leonard Lui
 Nicholas Tai, *Brother in Charge*
 Novices:
 Charles Amota
 Fred Poki

26 THE SECOND ORDER

The Community of St Clare
 at Freeland, UK

27 THE THIRD ORDER

THE MINISTERS

Keith Slater, *Minister General*
 Dorothy Brooker, *New Zealand*
 Anita Carron, *America*
 Carolin Clapperton, *Europe*
 Anne Kotzé, *Africa*
 Val Tibbey, *Australia*
 The Officers, Brothers & Sisters

28 POSTULANTS & ASPIRANTS

to the three Orders

29 COMPANIONS & ASSOCIATES

30 Our Franciscan brothers & sisters
 31 in other communities and of other
 communions throughout the world:
 especially The Community of the
 Divine Compassion, Zimbabwe,
 The Korean Franciscan Brotherhood,
 the Order of St Francis, USA

1 January, 2001



Address changes and intercessions
 for the next edition of this leaflet
 should be sent to Tristram at Hilfield
 by 23 March 2001

C/SSF European Province Prayer Diary January to April 2001

JANUARY

5		London Meeting, Brixton
12 - 14	Phyllis	Pre-mission visit, Cheam
12 - 14		Youth Camp Planning Meeting, Hilfield
16	Bernard	Lecture, East Barnet
16	Joyce	Conference of Religious Executive, London
16 - 17	Phyllis	College of Evangelists, Swanwick
19	Beverley	Richard Huish College, Compton Durville
19	Christine James, Joyce, Malcolm, Rose, Tristram	
19 - 21	Jonathan, Elizabeth & House Bursars	ARC/CCC Steering Committee, St Edward's House, Westminster
20 - 22	Bernard	Bursars' Conference, Freeland
21 - 28	Rowan Clare, Andrew Philip	City Centre Churches, Swansea
22 - 24	Angelo	St John's College, Oxford
25		Pre-Novicing Retreat, Glasshampton
26 - 28	Sue	Clothing of Novices, Glasshampton
27		Mission follow-up, Northolt
27	Beverley	franciscan Editorial Board, Stepney
27 - 29	Martin	'New Wine' Training Day, Poole
28	Tristram	Preach, Ascension Church, Crownhill, Plymouth
29-1 FEB	Joyce	Preach, St Mary's, Primrose Hill
		Conference of Religious AGM, Swanwick

FEBRUARY

1 - 4		SSF Provincial Chapter, Freeland
5 - 8		CSF Provincial Chapter, Freeland
5 - 9	Austin	Novice Lectures, Glasshampton
7 - 9	Tristram	Daily Office Group, Sarum College, Salisbury
8 - 13	Reginald	St Edward's School, Oxford
10	Tristram	Third Order, Oxford
10	Bernard	Quiet Day, Westminster Abbey
10 - 11	Beverley	Preach, St Paul's, Exeter
12 - 16	Tristram	Lectures, Glasshampton
16 - 18		Families' Camp Planning Meeting
16 - 18		Youth Camp Reunion, Cambridge
17	Gregory	Quiet Day, All Saints', Lobley Hill
21	Damian	North Thames Ministerial Training Course, Oak Hill
22 - 26	Martin	Pre-mission visit, St John's, Belle Isle, Leeds
23 - 25		CSF Sisters' Meeting, Compton Durville
24	Aidan	Pre-Lent Quiet Day, Hilfield Friary
24	Bernard	Quiet Day, Deptford
24 - 27	Alan Michael	Oundle School
25	Damian	Preach, St Mary's Woodbridge
26-1 MAR	Phyllis	Pre-mission visit, Southampton
27-2 MAR	Angelo	Derby Cathedral Retreat, Alnmouth
28-4 MAR	Desmond Alban	Malvern College

MARCH

1	Christine James, Joyce, Malcolm, Rose, Tristram	ARC/CCC Steering Committee, St Edward's House, Westminster
2	Phyllis	Women's World Day Of Prayer, Haselbury Plucknett
3	Angelo	Preach, Our Most Holy Redeemer, Clerkenwell
3	Beverley	Quiet Day, Compton Durville
3	Gregory	Preach, St Francis, High Heaton
3	Rose	Third Order Local Group, Kent

3 - 4	Moya	Pilgrims of St. Francis, Guardiannat, Bathampton
3 - 5	Martin	Summerfields School, Oxford
5	Tristram	Daily Office Group, Westminster
6	Martin	Preach, Shingay Deaney
9 - 11		Open Retreat, Hemingford Grey
10	Angelo	Day on Prayer, St Jude's Hampstead, at Edgware Convent
13		CSF Extraordinary Provincial Chapter, Birmingham
13	Martin	Preach, Shingay Deaney
14	Joyce	Anglican Leaders' Committee, Birmingham
16	Martin	Priory School, Malvern
17		Friends of Hilfield Youth Camp Steering Committee, Cheam
17	Martin	Preach, St Mary's, Northampton
19 - 22	David Francis	Student Retreat, Launde Abbey
19-1 APR	Phyllis	Spiritual Direction Course, Loyola Hall
20	Martin	Preach, Shingay Deaney
20	Tristram	UK Melanesia Mission Committee, London
22	Christine James	Quiet Day, Society of Sts. Mary & Martha, Sheldon
22	Gina	Companions' Day, Canterbury
23-25	Rowan Clare	Pre-mission visit, Haxby & Wigginton
24 - 25	Martin	Preach, Eye, Suffolk
27	Martin	Preach, Shingay Deaney
27 - 28	Tristram	Sisters of the Church Provincial Chapter, Ham Common
30-1 APR	Edward	North Yorks TSSF Retreat, Alnmouth
30-1 APR	Angelo	St Augustine's Kilburn, Retreat, at Ascot Priory

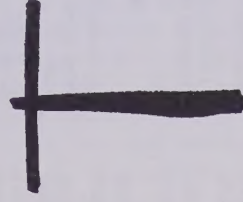
APRIL

1	Sue	Diocesan Spirituality Course, Wells
3	Martin	Preach, Shingay Deaney
4		Novice Training Team Meeting, Ley Hill
7	Gregory	Embroiderers' Guild, Alnwick

8 - 15 APRIL HOLY WEEK (& EASTER DAY)

Angelo	St Mary's Episcopal Cathedral, Edinburgh	
Anselm	All Saints', High Wycombe	
Bernard	City Centre Churches, Swansea	
Beverley	St Paul's, Exeter	
Christine James	St Cynfelyn, Caeran, Bridgend	
Edward	Romaldkirk with Lathkirk	
Geoffrey	Hilfield Friary	
Martin	Wainfleet group of parishes	
Raymond Christian	St John's, Belle Isle, Leeds	
Reginald	S. Margaret's, Leigh-on-Sea	
Teresa	St Mary & St Chad, Longton	
Tristram	St Aidan's, Bamber Bridge, Preston	
11 - 18	Rowan Clare	Finnaker Youth Centre, Sweden
13	Damian	Preach, Good Friday, St Mary's, Welwyn
20		London Meeting, Stepney
20 - 22		C/SSF Greenbelt Planning Weekend, Compton Durville
23	Damian	Shepherds Law Trustees' Meeting
23 - 26	Jennie, Rowan Clare, Sue	ACR Conference, High Leigh
23 - 27	Angelo	Keynote Speaker, Caister Conference
25		Vocation & Formation Team Meeting, Gladstone Park
27 - 29	Damian	Irish Tertiaries' & Companions' Retreat, St Clement's, Belfast
29-4 MAY	Daniel, Teresa	International Franciscan Conference, Assisi
30-5 MAY		Anglican First-Professed Conference, Burford Priory

THE SOCIETY OF SAINT FRANCIS



Brothers and Sisters, pray for us . . .

O Wisdom,

**coming forth from the mouth of the Most High,
and reaching mightily**

from one end of the earth to the other,

ordering all things well:

come and teach us the way of prudence.

Magnificat antiphon at Adert Vespers on 17 December

And for our departed Brothers & Sisters . . .

January	March
1 Owen SSF 1981	4 David SSF 1994
2 Gwenda Mary CSCI 1987	7 Helen Elizabeth CSF 1950
8 John OSF 1956	Joseph OSF 1979
13 Harry SSF 2000	Arthur SSF 1990
17 Alfred SSF 1985	8 Margaret Mary CSF 1946
22 Lilian Agnes CSF 1968	10 Gabriel CSF 1999
23 Mark Charles SSF 1984	17 Thaddeus SSF 1995
27 Simon SSF 1969	20 Patrick SSF 1992
	26 Gregory SSF 1971
	27 Jeremy SSF 1966
February	
1 Stephen Lambert SSF 1984	28 William Sirr SDC 1937
Sebastian SSF 1985	30 Anthony Jones SSF 1961
4 Barnabas SDC 1958	31 Andrew SDC 1946
9 Vivian SSF 1971	Jerome SSF 1986
15 George Potter BHC 1960	April
24 Hugh OSF 1967	5 Ian SSF 1991
26 Mark Francis SSF 1996	13 Christopher SSF 1973
	14 Edgar SSF 1995
	19 Randall SSF 1983
	21 Alban SSF 1989



Hinduism and Jesus

How does a Hindu view Jesus and the Christian doctrine of the Incarnation? Dr Petà Dunstan, Companion SSF, put this question to His Holiness Tamal Krishna Goswami.

PD: *Many in the West are under the impression that all Hindus view God and Incarnation in the same way. Is that true?*

TKG: What you might hear from the representative of one branch of Hinduism could be entirely different from what you might hear from another.

A follower of Shankara's school, for example, would ultimately say that all manifestations of any sort are ultimately illusion, and that the highest truth, Brahman, is a Truth without differentiation of any sort. They might say that at any given moment there may be an expression of God's presence in this world, but that it would be temporary, a product of illusion.

On the other hand, a member of one of the schools of Vaishnavism would never speak this way. A Vaishnava would hold that the creation is real, but that it is not permanent. It has to be taken seriously because it emanates from God.

Within Vaishnavism there are many different schools. I belong to the school called Chaitanya Vaishnavism, founded by the ecstatic saint Chaitanya (1486-1534). A follower of Chaitanya would make a distinction between different expressions or appearances of God.

In the case of Christianity, Jesus' Incarnation is particular in the sense in which God comes in human form. 'Incarnation' (from the Latin verb *incarnatus*, to invest with flesh) indicates that his body is indeed flesh. In contrast, the Vaishnavas hold that many of the Incarnations they worship are not of flesh. Here we run into the problem with the word 'Incarnation'. Many scholars feel it inappropriate to use this term for anyone other than Jesus, because of its etymological and theological meaning. God entered at a particular time in history as a real human being.

The Sanskrit word *avatara* can have a similar

meaning, though it is not used in the exclusive sense of Incarnation. Among the *avatars*, some are human beings specially empowered for a specific purpose. They are considered individual souls with a specific *shakti* or energy of God. That means they do not represent the Godhead in its entirety, but only one aspect of the Godhead.

Now my guru, A.C. Bhaktivedanta Swami Prabhupada, heard from his guru that Jesus was a *saktyavesha-avatara*: a particular living being, in this case a human being, empowered for a specific purpose, but not the Godhead in full. Therefore I doubt a Christian would ever be satisfied with a definition saying that Jesus is one aspect or one quality of God (which is not the same as saying, in a Trinitarian sense, that Jesus is the Son). We also believe that God descends in his fullness, and that is as Krishna. We worship Krishna as the Supreme Deity; my guru used the nomenclature 'Supreme Personality of Godhead'. There may be many *avatars* but Krishna is the supreme among all of them and he is the Godhead in full. And all the other *avatars* are within him.

PD: *So in that sense, Krishna would be for you as Jesus is for Christians?*

TKG: Not exactly. Krishna is God the Father, the original creator. Jesus is the Son of God. We believe that God the Father can also appear in the world. Apart from this ontological difference, there are other dissimilarities, because Jesus has his own personality, activities, and his own specific history. We also place Krishna within history, approximately five thousand years ago. He came in this world. The descriptions of Krishna are said to be what he did while in this world, which resembles some of his pastimes performed in the spiritual world.

However, according to our theology, Krishna's body is never made of matter, so the word 'Incarnation' is misleading. He is not an

Incarnation of God: he is God. So what we are talking about is not God coming in a different form, but God coming in his original form. He is the Godhead and has descended with a spiritual body.

My spiritual master spoke of Jesus as the representative of God and he called him guru. But in our own tradition, guru is the servant of God, so Jesus is the servant of his Father. He is the son of God. Again the son of God has a slightly different meaning for us, because we may all be called children of God. Jesus may be the best among the children of God; I suspect in our tradition, they would say 'one of the best'. So traditionally we would view Jesus as a perfect teacher, an exemplar, a manifestation of God within this world.

Now from my side, I tend to see Jesus more as a Christian believer or worshipper sees him and I have no problem with that, personally. I don't see how Jesus draws any less love from his worshipper. The nature of the devotion to Jesus is probably what is particular. But I do not think that a person who is worshipping Jesus as the Incarnation of God is worshipping a different God than I am.

PD: *So you would see a lot of ground on which there could be dialogue between Christians and Hindus?*

TKG: Yes. I think that, more than on the theoretical platform, the greatest amount of benefit would come on the experiential level. The theory is there to evoke emotion. By emotion, I mean genuine religious experience. Without that, there is no meaning to religion. It is on that level that there is greatest opportunity for dialogue. It is very easy to show the very clear differences theologically. But when we come down to practice, to rituals, and the purpose behind the rituals, and, finally, their results, that is where I see there is a lot to exchange.

What I find particularly striking about Jesus is his suffering. This is totally different, and yet extremely meaningful to me, from what we have in the personality of Krishna, because Krishna does not suffer. His form is made of bliss. He revels in pastimes of love. He is always surrounded by his eternal associates and engaged in loving exchanges with them.

Prabhupada, my spiritual master, did say that the extreme limit of willingness to sacrifice in the name of God has been shown by Jesus. No one gives his life as Jesus gave his life. The fact that God himself is giving his life makes the sacrifice even more striking. But again, from our vantage point, we would say that the servant of God has given his life to his Father. And of course, Prabhupada would distinguish Jesus as the son, and that there is a Father. We take it that God the Father is Krishna.

I personally am deeply moved by the sacrifice, the Christian view of God's sacrifice – that he has so much compassion for the fallen souls that he sacrifices himself on the cross. Could there be a greater act of compassion? It moves Christians so deeply to think of this and I think it is very profound. We have saints in our tradition who make similar sacrifices, but that God himself makes such sacrifices is a very astonishing matter for me. f



His Holiness Tamal Krishna Goswami is a leader of the International Society for Krishna Consciousness, currently researching at the Divinity Faculty of the University of Cambridge (pictured here with Dr Dunstan on the roof garden of the new Divinity Faculty).



Francis and the Incarnation

by Sister Gillian Clare OSC

Francis did not talk about the Incarnation: he spoke and wrote about the Lord Jesus Christ, the Son of the Father, about his beloved, about God's love made visible. He saw that creative love reflected in people about him, and he called them his sisters and brothers, and he saw it reflected differently in other beings and so he called them too his sisters and brothers. His aim was to reflect that love in his own life, and he did it so well that one early biographer tried to express the closeness of the resemblance by describing Francis's life in terms of that of Jesus: born in a stable and so on. We do not need to take those details literally, but if anyone could echo Paul's words that for him to live was Christ, it was surely Francis. At the end of his life he was so closely identified with Jesus that the very wounds of Jesus were visible in his body, a sign of something deep within.

This is what we are concerned with: the embodying, the making visible, of something of God. Francis always saw the beings around him as examples of this. But we are also concerned with the quality of life which he saw in Jesus and in others. He saw all beings as involved in reciprocal indwelling. He saw Jesus as the Son of the Father, as existing in a relationship and this as mirrored in created beings. His view of life was one of communion, of relationship. Everyone and everything was his brother or sister, and all shared a common life. Francis often quotes the gospel and other writings of John, and he saw the communion between created beings as reflecting the communion which exists, in the Spirit, between the Father and the Son.

The outstanding way in which Francis saw Jesus' life being shared with us was in the communion of the Eucharist, and his reverence for it was notable to the people of his time. He saw God's love made visible and effective in the Eucharist in such a way that it could impart a communion like that of the Father and the Son.



Sister Gillian Clare is a member of the Community of St Clare at Freeland, Oxford

Throughout the centuries Franciscans have been drawn to the writings ascribed to John which speak so eloquently of this communion and have written studies of them. In our own time our Brother Barnabas wrote a commentary on the gospel according to John and other studies of the Johannine writings, and Eloi Leclerc has also written studies of the gospel. These are simply examples which bring us up to date: they are not exclusive.

Gilson said that Bonaventure thought what Francis simply felt and lived – though it would be rash to suggest that Bonaventure did not also live it in his own way. Bonaventure saw creation as making visible something of God. He said that Francis saw in all creation something of its creator, and this he supported with all the power of his mind and tried to communicate to others. Humanity was for him the midpoint and summary of the world: the meeting point of spirit and matter, the image of God in a very special way, and the created being which could be aware of the wonder and beauty of creation.

Duns Scotus saw that, in creating, God looked for a perfect response from within creation, and that this could only be made by God himself within creation. Therefore the Incarnation was necessarily central to creation from the beginning. This is far from Francis's way of expression, but surely it is close to the centrality for him of the Incarnation, and it breathes something of his very positive attitude to all his brothers and sisters within that creation. There is an all-embracing family relationship with all the beings who have come from the hand of God.

Leonardo Boff had something of the same immediate vision of God in persons and in creation, and he too understood something of the vision of mutual indwelling which is implied in Francis's quotations from the Johannine writings. When he wrote of Trinity and Society, he described an understanding of

the Trinity and its implications which has been said to be close to that of Bonaventure – in a great tradition. And it is based, like that of Francis himself, on a vision of actual examples of God's love embodied in those around us, which is possible because we believe in Jesus as Son of God, embodying that love and imparting it to all who are willing to receive it.

The Franciscan tradition has, over all these centuries, been concerned with concrete examples of God's love made visible, with a belief in the life of God as one of relationship, of love given and returned within the Trinity, and of love given and returned within this world between the various created beings as they all reflect something of God. It is in the physical world, in bodily existence that our vocation as children of God is to be lived out. This is the place which the creator God has given us in which to accept our place within the body of the Son and to associate ourselves with the whole of creation. Clare said that the Son of God has made himself our way, and surely she was putting into words exactly what Francis proclaimed with his life. His attention to the nativity, and his way of giving it form in the crib at Greccio, his desire to imitate the poverty of our Lord Jesus Christ, and his devotion to the Passion were his way of embodying the Son of God as our way in his own life. Many people have found the crib, the Office of the Passion which Francis wrote, and other prayers which are inspired by his devotion to the cross valuable in their own following of that way.

The Franciscan tradition is concerned with concrete examples of God's love made visible, with a belief in the life of God as one of relationship.

In the end Francis's vision is heard in the Canticle of the Sun. It is not simply a poem but a song. Francis used many images for Christ: lord and servant, creator, redeemer, saviour, Word of the Father, master, wisdom and light, beloved Son of the Father and brother of all human beings, but his last word is heard in a song, which ends with a reference to the forgiveness which all human beings need if the vision of communion is to be fulfilled, and then with the reference to Sister Death as the inevitable end in this world, to be accepted along with the rest of creation, with the assurance that then the second death will not be able to do any harm. So it looks forward to life, the fulfilment of all that Francis had ever understood in a world which is fundamentally dependent on the creator God, the good Father who made all things as an expression of the love which he wished to share with as many as possible.



Incarnation in Franciscan Spirituality

– Duns Scotus and the meaning of Love

by Seamus Mulholland OFM

John Duns Scotus (c.1265-1308) is one of the most important thinkers in the history of Christian thought, and an aspect of that thought is crucially relevant to our world today. More known as a philosopher of great insight and perception, his primary contribution to theology is little known outside the Franciscan order, yet is one of the most dynamically creative moments in the development of Franciscan theology and spirituality.

Though a profound theological and philosophical thinker, Scotus was first and foremost a Franciscan. His doctrine of the Incarnation (more fully known as the Doctrine of the Absolute Primacy of Christ in the Universe) is firmly rooted in the Franciscan intellectual and spiritual tradition, at whose core is the Person of the Incarnate Son as this is experienced in the radical evangelical witness of Francis. At the centre of the life of Francis is the Incarnate Crucified Lord of all creation, whom Francis called our 'Elder Brother'; at the centre of the life of Scotus is the Incarnate Person of the Son, whom he calls 'God's Masterpiece'. In Scotus, the Incarnation is not a contingency plan when the original creative process of God goes awry because of sin. Scotus rejects this notion as too central an emphasis on Man to the extent that the freedom of God to act in love is determined by an external necessity i.e. the redemption from sin. Scotus understands the Incarnation as always being in the mind of God even before the historical and existential physicality of creation itself and the fact of sin.

The Incarnation is the model for creation: there is a creation only because of the Incarnation. In this schema, the universe is for Christ and not Christ for the universe. Scotus finds it inconceivable that the 'greatest good in the universe' i.e. the Incarnation, can be determined by some lesser good i.e. Man's redemption. This is because such a sin-centred view of the Incarnation suggests that the primary rôle of Christ is as an assuager of the universe's guilt. In the Absolute Primacy, Christ is the beginning, middle and end of creation. He stands at the centre of the universe as the reason for its existence. In this sense the universe has realised its creational potential more than Man, since it is created with the potential to bear the God-Man and the Incarnation has taken place historically and existentially. Man, as yet, has failed to reach his potential to 'love one another as I have loved you'.

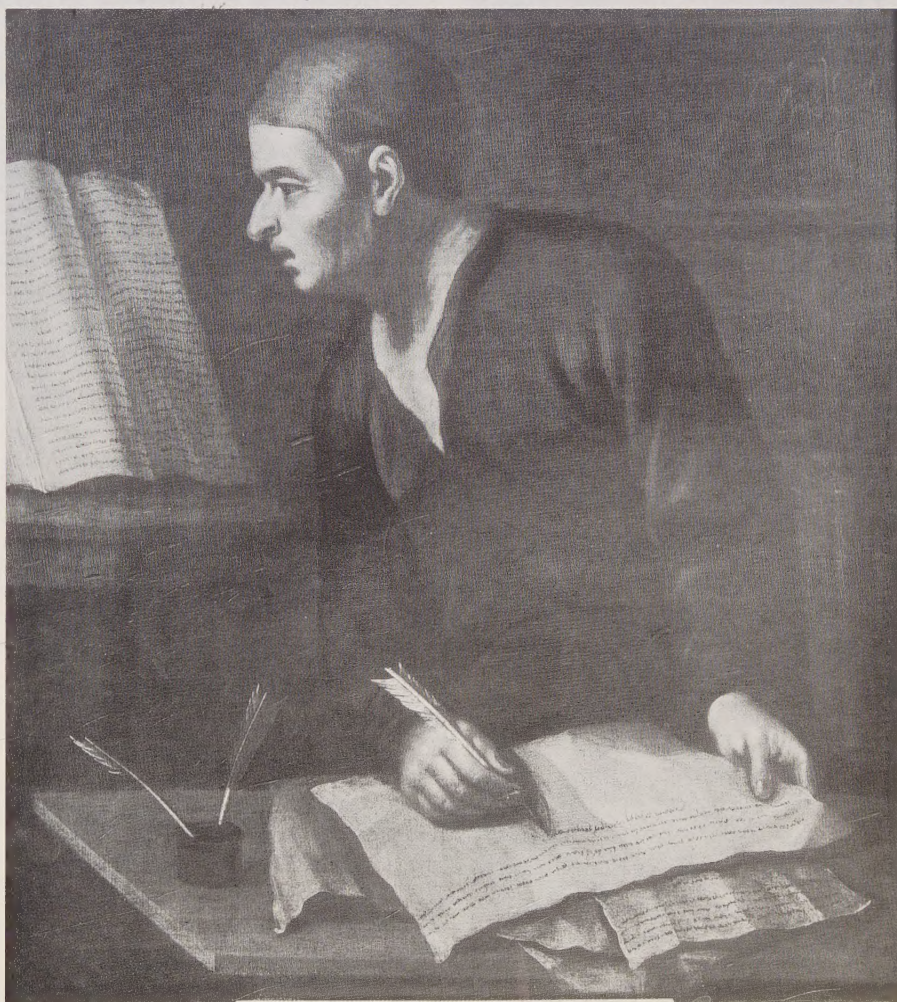
Scotus argues that the reason for the Incarnation is Love. The Love of God in himself and the free desire that God has to share that love with another who can love him as perfectly as he loves himself, i.e. the Christ. Scotus says that all the souls that were ever created and about to be created could not,

cannot and never will measure up to the supreme love that Christ has for the Trinity. The very fact of the preconception of the Incarnation in Scotus's thought means that we are co-heirs to this Trinitarian love that Christ has. The Incarnation, then in Duns Scotus, becomes the unrepeatable, unique, and single defining act of God's love. God, says Scotus, is what he is: we know that God exists and we know what that existence is: Love. Thus, if Man had not sinned Christ would still have come, since this was predetermined from all eternity in the mind of God as the supreme manifestation of his love for the creation he

brings about in his free act. The Incarnation is the effect of God freely choosing to end his self-isolation and show who and what He is to that creation. The Incarnation, therefore, in Franciscan spirituality is centred on Love and not sin.

Sin has been given too much prominence in contemporary soteriology: God redeems from sin because he loves us?: no, says the Scotist, God loves us and then redeems us. Redemption is an act of love first and foremost, not an act of saving us from sin, and the first act of redemption is the Incarnation. God foresees us in union with him before he sees how sin disrupts that relational dynamic between He and us. Scotus makes it clear that the first movement is from God, a revelatory movement wherein God freely chooses to move beyond his own self-loving and share that loving with something other than himself – namely creation, and this process is epitomised in the Incarnation.

(Continued on page 12)



JOANNES DUNS SCOTUS
DOCTOR SUBTILIS
SCHOLARIS DE MERTON
OBT 8 NOV 1308.



Jesus and the Drains

by Alan Wilkinson

A Victorian slum priest, campaigning for better sanitation, was told to stop interfering in secular matters. He replied, 'I speak out and fight about the drains because I believe in the Incarnation'. Between 1885 and 1895, another slum priest, Father Dolling, transformed the poorest area of Portsmouth. He created a gym to promote physical fitness and dancing, but his 'Communicants Dancing Guild' disgusted a local evangelical vicar. 'Who can separate the secular from the religious?', asked Dolling. 'Certainly the Master did not try to do so.' He forced brothels to close, attacked army authorities for mismanagement and encouraged trade unions. The worship combined high ritual with hymns sung to homely tunes. Dolling, singing songs with servicemen, was very different from the bookish Tractarians. Why did priests like Dolling begin to connect Jesus with drains and dancing? They learned their incarnationalism and sacramentalism from a tradition which included the theologians F D Maurice, Stewart Headlam, Charles Gore and Henry Scott Holland.

F D Maurice (1805-72) proclaimed a God of universal compassion, not a God who selects some and damns the rest. For Maurice, the gospel starts not with sin and fall, but with creation and Incarnation. All are made in the image of God and thus already in Christ, though many do not realise it. Liturgy and sacraments draw us out of individualism into community. Maurice rejected the evangelical division between spiritual and material, sacred and secular. Church and state promote the

same ends and can learn from one another. Maurice's unifying theology has provided the basis for much Anglican social thought and action ever since. It attracts those who dislike boundaries between church and society.

An example of those who were deeply influenced by Maurice was **Stewart Headlam** (1847-1924). When he was a curate he noticed two of his communicants on the stage. To avoid disgrace, they implored him not to tell anyone. This prompted him to a passionate desire to reconcile church and stage. 'It is because we are communicants that we go to the theatre', he said. He created the first socialist society in England, the Guild of St Matthew (1877). Among its aims was: 'the study of social and political questions in the light of the Incarnation'. He genuflected in adoration when he heard the phrase 'the Word was made flesh'. 'We are Socialists because we are Sacramentarians', he claimed. The creation of a swimming pool, playground or footpath were signs of the kingdom.

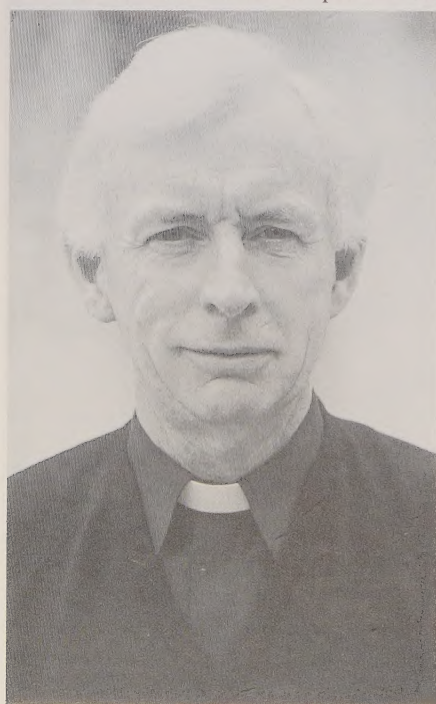
So by the end of the nineteenth century there was a shift from atonement to Incarnation in Anglican theology, from God's wrath to his love, from transcendence to immanence, from eschatology to the coming of the kingdom now. The most famous and influential example of this shift was *Lux Mundi* (1889), a symposium edited by **Charles Gore** (1853-1932). It was subtitled 'Studies in the Religion of the Incarnation'. It regarded scientific, theological and political explorers as allies not enemies. For Gore, the self-emptying of Christ in the Incarnation (*Philippians* 2) was of profound moral significance. In 1892, he founded the Community of the Resurrection to be a model community and to promote socially responsible living. Later, as a bishop,

he argued for a minimum wage, redistributive taxation, trade union rights, co-operative and co-partnership schemes. But he took a more sombre view of human nature than other Liberal Catholics, rejected belief in automatic progress and never forgot that the 'Word made flesh' died on a cross of rejection.

*Brother Douglas SSF
believed that the
gospel could be
preached
authentically to the
poor only by those
who shared their
poverty.*

Gore's closest friend, **Henry Scott Holland** (1847-1918), launched the Christian Social Union in 1889. It inaugurated a tradition of social thought and investigation which in the 1980s led to *Faith in the City*. Central to Holland's social thought was the Incarnation: 'the more you believe in the Incarnation, the more you care about drains'. Whereas continental Christians (including the Pope) thought socialism and Christianity were totally incompatible, the British Labour movement was permeated by Christian influence, thanks to Maurice, Headlam, Gore, Holland and the Free Churches.

*... this depends
upon us seeing the
Incarnation not as a
reason for icing
everyone's cakes, but
as a challenge so
radical that it led
to the cross.*



Canon Alan Wilkinson is Diocesan Theologian at Portsmouth Cathedral. His latest study of church and society is *Christian Socialism: Scott Holland to Tony Blair*, SCM Press, 1998.

This tradition of finding Jesus in the needy continued in the twentieth century. Father Basil Jellicoe, the housing pioneer, was asked why he assisted at St Martin-in-the-Fields, a church where there was no reserved sacrament. 'Because the crypt is reserved for Christ's poor', he replied. A founder of SSF, Brother Douglas, believed that the gospel could be preached authentically to the poor

Minister's Letter

Sister Joyce CSF,
Minister Provincial of the European Province
Sisters, writes:

Dear Friends,

I am writing this immediately after the Ministers' Meetings in California, where we gathered from all Provinces of the First Order. I am once more struck by the immense privilege and value of such meetings where we assemble in different parts of the world to support each other by sharing our joys and our agonies, to pray together, to make decisions and take initiatives about our Franciscan life as those with responsibility for leadership within our Community. On this occasion we have been looking afresh at our Rule of Life and realising that now might be the opportunity to bring something new to birth out of the 'dry bones' of the old. To this end we have set in motion a process likely to take at least six years to produce what we hope might be a

new Rule of Life that reflects more about our identity and our ethos as it is lived in this century than the present document does. At this stage we only know that something unperceived may come to life and my prayer is that we have faith that something good will slowly take shape, that we will trust enough to stay in the birthing process, be willing to endure the sweat and the groans and to cheer wildly when new life comes bursting forth. My prayer is the same for us sisters in the European Province as we try to discern a way forward together, as we struggle with searching questions about our future mission and witness.

In this Christmas season we do well to remember how, for Francis, the writers of the gospels of Luke and Matthew were artists who conveyed a sense of a God who became vulnerable so that



we might learn the language of caring, the language of compassion. This language takes a lifetime of learning by walking in the footprints of Christ as Francis did. To this we are called: to try to bring to birth the destiny guaranteed in the gospels, the 'living the Incarnation', of new life and new growth, as equals through Christ in the ongoing, cosmic creative process of God. f

Joyce CSF.

only by those who shared their poverty. William Temple, later Archbishop of Canterbury, preaching in 1919 on Matthew 25 asked, 'Of what avail is it that I glorify [Christ] in his sanctuary or adore him in the Blessed Sacrament, if when I meet him in the street I turn away from him?' His best-selling *Christianity and Social Order* (1942) and his failure to preserve more church schools, showed that he went on believing that the state would continue to support Christendom.

Spurious arguments from the Incarnation have been used by Anglicans to justify everything from seats for bishops in the Lords to blessing nuclear submarines. Indeed, Father Neville Figgis CR and other critics have charged incarnationism with encouraging false social optimism. The church, instead of challenging the status quo, blesses it. Figgis argued that Edwardian civilisation was moving, not towards sunlit uplands, but catastrophe. Ironically, the proofs of his book on this theme went down with the *Titanic* in 1912. The theologian Donald MacKinnon, at Archbishop Temple's 1941 Malvern Conference on church and society, argued that the Incarnation was not the consummation of evolution but 'irruptive', 'catastrophic', 'abrupt'. Christ's whole life was a movement towards death. The Incarnation was not a

general principle, but a specific life. It was 'blasphemous ... impertinence' to argue that the world could not be such a bad place

*'We are Socialists
because
we are
Sacramentarians',
claimed
Stewart Headlam.*

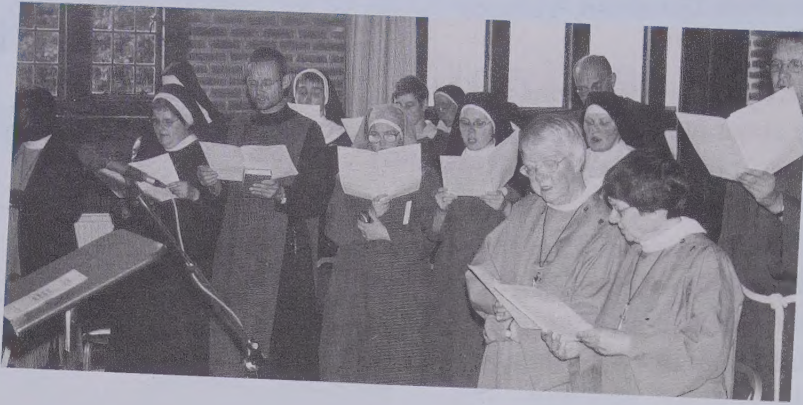
because it became the setting for the Incarnation. He warned against glib utopian talk about post-war reconstruction. In 1968, MacKinnon contrasted the self-emptying of the Incarnation with the cushioning provided by establishment.

Another critic, David Nicholls, argued that

incarnationism avoided conflict at all costs and taught that the kingdom would come so peacefully that even the mighty would hardly feel a bump when they were lowered gently from their seats. But Christians believe that reconciliation is only achieved through a cross. There were grave dangers in believing (as Maurice did) that the state is sacred, that there is no separation between sacred and secular and that everything can be Christianised. For Bishop Rowan Williams 'not belonging' is a Christian vocation for those who, like Jesus, stand for God against nation, religious institution and family.

'Do not be conformed to this world', St Paul wrote. During the Thatcher years a government minister called on the Church to develop a theology of success. Archbishop Runcie responded, 'What do you do with the crown of thorns and Christ's shed blood when you create a theology of success?' British Anglicans, powerfully moulded by their surrounding culture, need to become more counter-cultural in their attitudes to issues such as wealth, inequality, monarchy, asylum seekers, sex, taxation, Sunday, the National Lottery. But this depends upon us seeing the Incarnation not as a reason for icing everyone's cakes, but as a challenge so radical that it led to the cross. f

Anglican Religious Millennium Swanwick,



The Millennium Religious was held in early September. Monks, nuns, friars, and lay people gathered together in one place for a fair.

The Archbishop of Canterbury preached at the Rosemary SLG. The culture: between the young and the old, and experience, and the Church. Religious there to promote forgiveness. Archbishop of modern society success, leading to conflict. Religious renounced territory of the need for.

There were many storytelling, and All was enjoyed. Eucharist, with another.

To challenge the future of Religion. Evidence of religious strength. It was themselves, but

s Communities

onference,

ember 2000

of Anglican
a Derbyshire in
dred Anglican
d sisters came
2000 years of

presided and
rist. Mother
'gaps' in our
meaning, ideals
ular society and
' to these gaps,
ealing, and true
Williams spoke of
the quest for
boundaries and
by their vows,
led the Church
en for God to

& religion,
and history.
Office and
tine praise and
n.

my about the
erence provided
gathering of
ust for Religious
as a whole.



Community Routes



'The true knowledge is the knowledge of God.'

◆◆ Canterbury hails

The **Franciscan International Study Centre** at Canterbury had a group of nine Anglican Franciscans in residence for the Michaelmas term. The brothers and sisters, pictured above, representing four Provinces (six SSF Brothers, one CSF Sister and two members of the Third Order), all studied at the Centre and lived as a household on the campus bringing together their different experiences of living in community. Fellow students were from many parts of the world including Poland, Kenya, Ethiopia, Uganda, India and Ireland, over twenty nationalities being represented between staff and students. Benefits were not only the excellent courses but also a much wider appreciation of being part of the

Franciscan family. They had "not only a home of prayer but also a home of learning" for a season.

◆◆ Sharing love

Kairos is the prison version of *Cursillo*, a weekend of talks, meditation, worship, creative activity and loving care, designed to share God's love with those in prison. Sister **Jennie CSF** recently took part in a *Kairos* weekend at Highpoint North prison for women. A team of twenty women spent four days with eighteen residents who had chosen to live in a *Kairos* wing of the prison – committing themselves to looking at their way of life with the possibility of a new beginning. Some prison officers gave up their weekend off to make the *Kairos* weekend possible, and the course was supported by people all over the country, who prayed for the event, and wrote personally to each resident taking part. Training days beforehand had helped to unite the team for their work, and a support group outside the prison ensured that a meal was ready for the team and relaxation possible after the pressures of a day inside. Jennie values the opportunity to let people in prison know that there are people who care for them, and the excitement of seeing them begin to open up and change, and she hopes to take part in other *Kairos* weekends in the future.

◆◆ Exciting mission

In September **Reginald** and **Sue** were privileged to be the chaplains for 'Exciting Mission', the Canterbury Diocesan Conference at the University of Sussex, SSF having been approached for an ordained sister or brother. The 400 participants enjoyed varied worship and excellent input: Bishop

John Taylor's bible studies, Yale's Professor Lamin Sanneh on 'Mission and the Birth of World Christianity', as well as contributions from Revd Alison White of *Springboard*, and diocesan staff.

Sue and Reginald were invited to a lunch hosted by the Archbishop of Canterbury. Both of them found the conference enriching, and their presence was clearly valued.

◆◆ Glasgow bound

Moyra writes:

In January 2001, I will be moving to Barrowfield, Glasgow, for a year, to share the life and ministry of Brothers **Amos** and **Robert Coombes**, who are currently living there. The brothers will be in one flat, and I will be next door, but we'll be sharing common facilities between the two flats. I'm not going with any great plans for what I will be doing there, but rather am waiting to see what I could best be involved in when I get there. I am very much looking forward to this new and exciting project. As to what happens after this year, watch this space!

◆◆ Cambridge ministry

Anselm left Cambridge on 1st November, as he retired from eight years of full-time parish ministry at Saint Bene't's, and is spending six weeks at Saint Deiniol's Library, Hawarden on a Franciscan bursary – taking advantage of Bishop John Moorman's collection of Franciscan books. After that, he is looking forward to being with the brothers at



Brother Desmond Alban made his profession in life vows on 24 September at St Michael's, Bartley Green, Birmingham



Sister Rose made her profession in life vows on 9 September at St Matthew's Church, Brixton



Glasshampton for Christmas, and then to a spell at Freeland with the sisters – before moving to Birmingham at the end of March.

Samuel, after a sabbatical spent largely in his old parish in Liverpool, will be moving to Saint Francis House in January, where Corpus Christi College, the patrons of the living of Saint Bene't's, have nominated him as vicar.

◆◆ Franciscan Pilgrims' Way

On Sunday 17 September, the feast of the Stigmata of our holy father Francis, several hundred Franciscan brothers and sisters of the

First Order and the Third Order of SSF, together with their Roman Catholic counterparts, walked as pilgrims from Saint George's Cathedral, Southwark to Westminster Cathedral, with a pilgrim station at Saint Margaret's Westminster en route. Brother **Damian** SSF led an ecumenical service in Saint Margaret's. They are here seen crossing Westminster Bridge. On arrival at Westminster Cathedral, prayers were led by Father **Philip Docherty OFM Conv.**

The Year of the Millennium has been celebrated by Franciscans around the world through prayer and witness, and through a re-appraisal of our life as followers of Francis, the man of the Millennium.

◆◆ Round up

Anselm moves to Birmingham in March . . . **Christopher** moves to Glasshampton in January . . . **Malcolm** moves to Alnmouth in January . . . **Moyra** moves to Glasgow in January . . . **Rowan Clare** moves to Birmingham in January . . . **Samuel** moves to Cambridge in January.

The Editor humbly apologises to the five men who were admitted as novices at Glasshampton on 25 January 2000 but not previously noted here: **Stuart, Lincoln Harvey, Jason Matthias, Stephen and Edward James**; Stuart and Jason Matthias subsequently withdrew from the noviciate.

Wayne Martin was re-admitted as a novice at Alnmouth on 29 April 2000; he had previously been a novice six years ago. *f*

franciscan

Subscriptions for 2001

(published three times a year)

European Union	£4.50
Rest of Europe	£5.50
Surface outside Europe	£5.50
Air Mail outside Europe	£7.00

(SSF cannot reclaim tax on subscriptions)

Free Audio Version (for the blind and partially sighted): Tel. (01884) 840285

For Europe – please send to:

The Subscriptions' Secretary
Hilfield Friary
DORCHESTER
Dorset DT2 7BE UK

Subscriptions can be paid by UK Banker's Standing Order; please request a form from the above address. Credit Card payments are also possible; individuals' Card details are not retained after each transaction.

Please make all cheques payable to:

The Society of Saint Francis

For America & Canada, contact:

Mrs Edward Webb
Fairhaven, C-092
7200 Third Avenue
Sykesville
MD 21784-5214
USA

For New Zealand, contact:

Mr Harry Hepple
46 Norwood Road
Bayswater
Auckland 1309
New Zealand

For all other countries, please pay individual subscriptions by Sterling International Money Order, or by Bank Draft or by Credit Card to: the Subscriptions' Secretary in the UK.

We do not send receipts, unless requested to do so.

Hilfield Friary 2001

Pre-Lent Quiet Day, Saturday 24 February

'Secret Garden' Open, 10 - 13 May

Companions' Day, Saturday 16 June

Summer Festival, Saturday 23 June

Stigmata Festival, Saturday 22 September

Pre-Advent Quiet Day, Saturday 1 December

*

For more information about any of these events, please contact

The Friary Secretary, Hilfield, Dorchester, Dorset DT2 7BE

Tel: 01300 341345 Fax: 01300 341293 email: ssf@hilfielduk.freemove.co.uk

Quiet Days at Compton Durville 2001

3 March - Beverley CSF; 26 May - Sue CSF;

4 August - Chris James CSF; 13 October - Phyllis CSF;

1 December - Jackie CSF

All from 10am - 4pm; bring packed lunch, drinks supplied.

Suggested donation - £10

*

Open Afternoon - Saturday 30th June, 2.30 - 5.30pm

*

For more information about any of these events, please contact

Saint Francis Convent, Compton Durville, South Petherton, Somerset TA13 5ES

Tel: 01460 240473 Fax: 01460 242360 email: csf.compton@talk21.com

(Continued from page 5)

What the Incarnation shows us is not primarily the need for redemption, but the need that is in each one of us for love. That love which is so utterly free and unmerited that it embraces our own limitations, our own failures, our own hopes and longings and in uniting itself to us in the Incarnate Word in the person of Jesus of Nazareth elevates the human project to that which it always was in the mind of God. Scotus begins with Love, that love which is the very being of God himself, he travels the road of Love, which is made manifest in the Incarnation, and he ends with love, that love so hard to see in the misery of the abandoned Jesus on the cross, that Love which glorifies the whole creational project in the Resurrection.

Franciscan Spirituality sees the Incarnation as the guarantee of union with God. It is not something to be hoped for or to be looked forward to – it is something, which is happening NOW. God is Love and that Love is our redemption and redemption is not primarily being saved from sin, but is rather the gift of the possibility of openness to the experience of the divine Other in our life. How can it be otherwise when we posit the notion of the divine and human in Jesus? Scotus's doctrine of the absolute centrality of Love is both timely and profoundly needed by our world. Men and women cry out for an experience of hope in a world which has lost direction – in the teaching of Duns Scotus, Franciscan Spirituality has within its hand that hope-filled experience and the end of that longing. For if God willed the Incarnation from all eternity, then it was always his intention to become part of sinful creation – sin determines the manner of that becoming, but it does not determine the fact that it was going to be.

The incarnational thought of Duns Scotus needs a broader hearing, for it is pertinent to all Christians and the world, not just the Catholic tradition. The Incarnation is of God, not Man. Scotus is indeed in the tradition of Francis and his incarnational theology is not complex – it is utterly simple: God is love and all that has been, is and ever will be is because God is love and is among us in Jesus who is ever present. *f*



Seamus Mulholland is a Roman Catholic Friar and lectures in Biblical Studies and Franciscan Spirituality at the Franciscan International Study Centre, Canterbury.

Helen Julian CSF



Theme Prayer

When peaceful silence
lay over all
and night
was in the midst
of her swift course,
from your royal throne,
O God,
down from the heavens,
leapt your almighty Word!

Magnificat antiphon at Christmas Vespers; from Wisdom 18.14-15a



The Franciscan Supplement to *Exciting Holiness*

is now available, price £3
(plus £1 p&p)

From:
Hilfield Friary Shop
Dorchester, Dorset DT2 7BE

The Daily Office SSF

A version of *Celebrating Common Prayer*

*** **

£10 (+£2 UK p&p)

plastic covers available, price 50p

The booklets, commonly called **THE ORDO(s) 2001**
for *The Daily Office SSF* & for *Celebrating Common Prayer*,
are available price **50p** each

(plus a stamped, self-addressed C6 envelope, please!) from:
Hilfield Friary Shop, Dorchester, Dorset DT2 7BE

The Pilgrims of Saint Francis

invite you to join them at their

National Chapter in Derby 26th - 29th May 2001

International Chapter in Germany 2nd - 4th June 2001

International Pilgrimage in France (North West of Lyons, near Rouanne)
17th - 25th July 2001

National Pilgrimage to Norwich 18th - 25th August 2001

Details from: Steve Isitt, 25 Renfrew Court, Allfrey Road, Eastbourne BN22 7SZ
(enclosing a stamped-addressed envelope) or ☎ 01323 739434

Free Audio Version of
franciscan
for the blind and
partially sighted
☎ 01884 840285
*please tell anyone
you think might be
interested*

AMERICA

Little Portion Friary, PO Box 399, Mount Sinai,
NY 11766/0399, USA ☎ (516) 473 0553
fax: (516) 473 9434
✉ bankert@li.net

St Elizabeth's Friary, 1474 Bushwick Avenue,
Brooklyn, NY 11207, USA ☎ (718) 455 5963
fax: 443 3437
✉ broderekssf@aol.com
✉ Minister Provincial SSF: justus@societystfrancis.org

San Damiano, 573 Dolores Street, San Francisco, CA
94110, USA ☎ (415) 861 1372; fax: 861 7952
✉ brojude@aol.com

Saint Francis House, 3743 Cesar Chavez Street,
San Francisco, CA 94110, USA
☎ (415) 824 0288; fax: (415) 826 7569
✉ csf@sfo.com

AUSTRALIA/NEW ZEALAND

The Friary, Saint Philip's Rectory, 115 Cornwall St,
Annerley, Qld 4103, Australia ☎ (07) 3391 3915
fax: 3391 3916
✉ Minister General SSF: brdaniel@ozemail.com.au

Hermitage of St Bernardine, PO Box 46, Stroud, NSW
2425, Australia ☎ (02) 4994 5372; fax 4994 5527
✉ ssfstrd@midac.com.au

St Francis Friary, PO Box 89-085, Torbay, Auckland,
New Zealand ☎ (09) 473 2605; fax: 473 2606
✉ ssfauckland@xtra.co.nz

EUROPE

The Friary, Alnmouth, Alnwick, Northumberland
NE66 3NJ ☎ (01665) 830213; fax: 830580
✉ ssf@alnmouthfriary.fsnet.co.uk

Saint Clare's House, 34 Claerwen Grove,
Birmingham B31 1TY ☎ (0121) 475 4482
✉ brothers@birminghamssf.fsnet.co.uk

Saint Francis House, 113 Gillott Rd, Birmingham
B16 0ET ☎ (0121) 454 8302 fax: 455 9784
✉ Prov Sec CSF: hilary@csfbham.swinternet.co.uk

Addresses

St Helen's Rectory, Burghwallis, DONCASTER,
South Yorkshire DN6 9JL

Saint Francis House, 14 Botolph Lane, Cambridge
CB2 3RD ☎ (01223) 353903 & 321576
✉ thebrothers@ssf.francis.freeserve.co.uk

Saint Francis Convent, Compton Durville, South
Petherton, Somerset TA13 5ES
☎ (01460) 240473; fax: 242360
✉ csf.compton@talk21.com

Saint Mary's Convent, Freeland, Witney, Oxon
OX8 8AJ ☎ (01993) 881225; fax: 882434
✉ clares.freeland@care4free.net

The Old Parsonage, Freeland, Witney, Oxon
OX8 8AQ ☎ (01993) 881227

62 Dalsarf Street, Barrowfield, Glasgow G31 4AT
☎ (0141) 550 1202
✉ ssfglasgow@btinternet.com

St Mary-at-the-Cross, Glasshampton, Shrawley,
Worcester WR6 6TQ ☎ (01299) 896345; fax 896083

The Friary, Hilfield, Dorchester, Dorset DT2 7BE
☎ (01300) 341345; fax: 341293
✉ ssf@hilfielduk.freeserve.co.uk

43 Endymion Road, Brixton, London SW2 2BU
☎ (020) 8671 9401; Joyce only: ☎ & fax 8674 5344
✉ csf@brixton43.fsnet.co.uk
✉ Minister Provincial CSF: joycecsf@aol.com

Alverna, 110 Ellesmere Road, Gladstone Park,
London NW10 1JS ☎ (020) 8452 7285; fax 8452 1946
✉ Minister Provincial SSF: damianssf@aol.com
✉ Provincial Bursar SSF: bursar@ep-ssf.freeserve.co.uk

Holy Trinity House, Orsett Terrace, Paddington,
London W2 6AH ☎ & fax (020) 7723 9735

House of the Divine Compassion, 42 Balaam St,
Plaistow, London E13 8AQ ☎ (020) 7476 5189
✉ donaldssf@aol.com

10 Halcrow Street, Stepney, London E1 2EP
(020) 7247 6233

Greystones Saint Francis, First Ave, Porthill,
Newcastle-under-Lyme, Staffs. ST5 8QX
☎ (01782) 636839
✉ Minister General CSF: ☎ & fax: (01782) 611180

Minister Provincial TSSF:
Mrs Carolin Clapperton, Lochside, Lochwinnoch,
Renfrewshire PA12 4JH
☎ (01505) 842230; fax: 843277
✉ carolinclapperton@cwcom.net

Franciscan Aid, The Treasurer, 27 Priory Close,
Royston, Hertfordshire SG8 7DU
✉ cresswell@which.net

PACIFIC ISLANDS

PAPUA NEW GUINEA
Chinatown Lae, PO Box 3411, Morobe Province
☎ & fax: PNG 472 1842

Dipoturu Friary, PO Box 78, Popondetta, Oro Province

St Mary of the Angels Friary, Haruro, PO Box 78,
Popondetta, Oro Province ☎ PNG 329 7060

Katerada, PO Box 78, Popondetta, Oro Province

St Francis Koke, PO Box 1103, Port Moresby, NCD,
PAPUA NEW GUINEA ☎ & fax: PNG 320 1499

Siomoromoro, PO Box 1323, Goroka, EH Province

Ukaka, PO Box 22, Alotau, Milne Bay Province

SOLOMON ISLANDS
The Friary, PO Box 7, Auki, Malaita Province

La Verna Friary, Hautambu, PO Box 519, Honiara

Patteson House, PO Box 519, Honiara
☎ Honiara 22386
Regional Office: ☎ & fax 25810
✉ francis@welkam.solomon.com.sb

San Damiano Friary, Diocese of Hanuato'o, Kira Kira,
Makira Ulawa Province

WEBSITES

Anglican Religious Communities' Year Book: www.orders.anglican.org/arcybl/
C/SSF American Province: www.societystfrancis.org/
C/SSF European Province: www.orders.anglican.org/ssf/
SSF Franciscan Vocation News: www.eluk.co.uk/franciscanvocation/
TSSF European Province: www.orders.anglican.org/ssf/tssf/
Korean Franciscan Brotherhood: http://myhome.netsgo.com/kfb93/
Franciscan International Study Centre, Canterbury: www.franciscanstudy.org

Celebrating Common Prayer: www.oremus.org/liturgy/ccp/
Celebrating Common Prayer 2001 Ordo: www.justus.anglican.org/~ss/ccp/
Exciting Holiness: www.oremus.org/liturgy/e-h/

Church of England: www.church-of-england.org/
Anglican Communion: www.anglicancommunion.org/

Book Reviews

John Habgood
Varieties of Unbelief
 ISBN 0-232-52320

DLT, London, 2000, £8.95

The Bampton Lectures aim to confirm and establish the Christian faith, and this is nobly done by John Habgood. Many issues are dealt with and the text is never obscure. It would be a rare reader whose Christian perceptions were not enlarged and deepened.

The book firmly exposes the spurious. Thus, the statement 'We're just a bit of slime on a planet belonging to one sun. It makes us totally insignificant;' is rejected as an idiotic equating of size with significance, and is compared with this quote – 'I don't feel the least humble before the vastness of the heavens. Stars may be large, but they can't think or love and these impress me far more.' Again, if we are told that we are determined by our genes – that person's statement will have been determined by his, and the statement loses any meaning.

Chapter Four is on moral autonomy. We find ourselves pulled in one direction by the 'Enlightenment' (firm teaching of the Ten Commandments will suffice) and in the other by the Counter Enlightenment (we should exercise our wills in the courage to be ourselves) – and are reminded that the religious aspiration is a thirst for God, and for living in relationship with God.

There follows a chapter on relationships – and the attractions of pure relationship – with the 'designer fit' of the two persons the only consideration, with little importance being ascribed to principles, religious concerns, or long-term objectives.

Anorexia Religiosa and *Bulimia Religiosa* are titles which embody issues central to the life of the spirit. They describe a withering of the spirit, and a hoisting on board of an excess, with unrealistic goals, and over optimistic hope, a competing lifestyle and a failure to relate to a mature tradition of faith by way of compensation.

'The presence of an absence' is concerned with the mystery of God. We are reminded that God's overt presence would compel us to believe, destroying the freedom which is central to our glory – a child develops its identity by coping with the absence of those who care for it.

And lastly, some points from the final chapter: belief should be in dialogue with the varieties of unbelief; belief is not omniscience; Christ matters more than anything else in heaven or earth.

Barrie Trapnell, Cambridge

A Carthusian
The Freedom of Obedience
Carthusian Novice Conferences
 ISBN 0-232-52278-2

DLT, London, 1998, £9.95

This is the fourth title in the Carthusian Novice Conferences series. It divides into

two sections, the first dealing with obedience, the second with authority. The reader is given an overview of the concepts of obedience and authority in scripture, in the Desert Fathers and in the monastic tradition of the Western church.

Clearly, this is a book emanating from the eremitical style of life followed by the Carthusian Order. It deals chiefly with obedience and authority in a vertical dimension, the relationship of the believer with God, rather than the horizontal dimension of obedience within the Christian community. This emphasis is valuable in an age when spirituality seems to be ever more self-centred. Our attention is drawn back to the ancient wisdom concerning obedience and authority.

It is a disappointment that little is said about the mutuality of obedience within the Christian community. The questions of many Christians about these concepts spring from the juggling of the demands of home, family and work – pressures largely absent from the lives of the Carthusian novices.

Christian readers need to bear this in mind when, with the help of this Carthusian author, they seek to apply the authority and obedience traditions, so convincingly expounded here, to their own lives.

Helen OHP, Whitby

J Philip Newell
The Book of Creation
 ISBN 1-85311-241-0

Canterbury Press, Norwich, 1999, £6.99

It is refreshing to discover a book on Celtic Spirituality that actually covers some new ground. The basis of the book is that the Celtic peoples had three sets of scripture: the New Testament, which you needed the Old Testament to understand; the Old Testament, which you needed the Primary Scripture to understand; and the Primary Scripture, which

is Creation. If one cannot read the Primary Scripture it will be almost impossible to be in tune with the rest. A sad comment on our times is that so many people are illiterate when it comes to reading the Primary Scripture.

As a guide to reading the Primary Scripture, Philip Newell used the work of the ninth century Celtic writer John Scotus Eriugena. In his teaching, Eriugena taught that the seven days of creation are meant to be seen as a meditation on the mystery of creation. So this book is divided into seven chapters dealing with the seven days of creation and the image of God they portray. At the end of each chapter there is a group exercises – a listening in stereo to the voice of God in the scriptures and in creation. Throughout the book, there is the knowledge that God does not only give us creation, he gives us himself. Eriugena interprets the word *theos* as derived from *theo*, he who runs, and shows how God runs through all things and fills all things. Another writer often quoted in the book is the Scottish poet Kenneth White, who says of creation: 'It wants you to get into the flow'.

This is a book about entering deeper into the world, and into the depth of the present moment. Interesting chapter titles are 'The Wilderness of God' and 'The Fecundity of God'. We are asked to learn that we are God's field, with the fertility of God's life in us. This book asks us to be willing to listen to new ways and to be prepared to open ourselves to new levels that cannot be translated easily into human speech and thought.

David Adam, Holy Island

Constance M Millington
'Whether we be many or few'
A History of the
Cambridge/Delhi Brotherhood
 ISBN 81-7086-246-9

Asian Trading Corp, Bangalore, 1999, £15

The noon Office of the Cambridge Brotherhood in Delhi includes a prayer for 'such increase in numbers as may best enable us to carry out the purposes of our vocation, whether we be many or few'. The vocation, inspired by Bishop Westcott, was to be a brotherhood with an ordered common life, which could engage with Hindu and Muslim sages and educate Indian Christians to be missionaries to their own country. It began in 1877 with six young Cambridge priests, headed by Edward Bickersteth. Numbers waxed and waned until, in 1944, there were only two, Christopher Robinson and Kenneth Sharp, but under their leadership it attracted new recruits including outstanding Indians: Ernest John, Eric Nasir, the first Moderator of the Church of North India, Amos Rajamoney, the first Indian Head, and others.

That the west might learn from the east was in 1877 a novel idea. Dr Millington was well aware of modern studies critical of the unconscious arrogance of Christian missions, but tells the story through the eyes and minds of the Brothers, and shows how they did achieve the 'purposes of their vocation', in

Hilfield Friary Shop

Most books reviewed in *franciscan*, plus almost any other book, can be obtained by mail order from Hilfield Friary Shop.

'Freeland' cards, Traidcraft, L'Arche, One Village and Leprosy Mission goods are also on sale.

Write, 'phone or fax;
 Open Tuesday - Sunday, 2.30 - 4.30 pm

Hilfield Friary Shop
 DORCHESTER Dorset
 DT2 7BE UK

'Phone: (01300) 341345 (Tue-Sat)
 Fax: (01300) 341293
 email: ssf@hilfielduk.freemove.co.uk

Credit card facilities available

spite of the handicap of the Raj and their own High Church backgrounds. They founded St Stephen's College – five students in 1881, now the premier college of the University of Delhi – in which C F Andrews ('Saint or Dissident?') was a key figure. They played an important rôle in the moves towards Indian independence and towards a united Church of North India. They have led retreats and schools of prayer all over India and Brotherhood House has been a haven for countless people. Under the brilliant Father Amos, they have pioneered social work in the slums of Delhi, which has won government recognition. Many or few, with a growing number of priest Associates and lay Companions, and supported by their Cambridge Committee in the UK, under God they have been enough.

Dr Constance Millington, a former Principal of Bishop Cotton Girls' School in Bangalore and biographer of Michael Hollis, the first Moderator of the Church of South India, herself a Companion, sadly died soon after attending the launch in Delhi last December in her wheelchair. It is a fascinating, and important, story with a cast of remarkable characters.

John Sweet, Cambridge

John Baggeley

Festival Icons of the Christian Year

ISBN 0-264-67488-X

Mowbray, Oxford, 1999, £16.99

John Baggeley is a Roman Catholic priest of the Archdiocese of Birmingham, working at present in Blackbird Leys, Oxford. He writes as a western Christian who has come to value the Orthodox tradition of iconography.

This book is a must for anyone who is interested in icons and for any who would appreciate help in praying over them.

Orthodox icons have great spiritual beauty and are still not yet fully understood by the western Church; although, over the last three decades, they have become more and more appreciated as aids to prayer.

This book has been written, mainly for Christians of a non-Orthodox tradition, to help in the use of icons as focal points for reflection on the main feasts of the Christian Year. Father Baggeley includes the twelve main feasts of the Orthodox year but also others which are important. He gives a history of icons up to the present time, pointing out that up to the 1900s many icons were hidden from the eye by damage from the smoke of candles over many years, followed by over-painting and often hidden by 'oklad' (metal covers), leaving only the face, hands and feet uncovered. This was thought to enhance the icon. For the same reason, jewels were also added to the oklad.

Apart from helpful meditations on the twenty-four illustrated icons there is, at the beginning of each chapter, the Kontakion, which is a quotation from a much longer work providing a summary of the meaning and significance of the particular feast. Also, at the end of each chapter, references to texts used in the Orthodox liturgy are given. The

good colour reproductions of the icons provide a focus for meditation. The style of writing and pleasing layout make for a very readable book, which leads to prayer.

Gillian Mary CSP, Effingham

Sheila Upjohn

Why Julian Now?

ISBN 0-232-52217-0

DLT, London, 1997, £7.99

In the closing decades of the 20th century a wide range of readers has turned to Julian of Norwich's reflective account of her mystical experiences, *The Revelations of Divine Love*. Sheila Upjohn, an authority on Julian and translator of her work, seeks reasons for her current popularity.

The author compares the culture of late fourteenth-century Norwich with our own. She finds differences in world view and belief to be more significant than similarities in external circumstance. Upjohn notes that despite widespread disaster and social disruption, the creative art of Julian's Norwich reflects a surprisingly positive world view, whereas a sense of alienation prevails in much contemporary work. She uses well the form of a traveller's tale to describe her personal journey of understanding, as she explores in turn the various aspects of Julian's teaching. She relates each area of Julian's thought both to modern cultural myths, and to specific emphases of the medieval church.

Julian acknowledged that some aspects of her vision appeared to sit uneasily with certain teachings of the church in which she also believed. The author comments that Julian's spiritual awareness is stereoscopic – fuller because seen from several perspectives, and suggests that people read Julian 'because she restates the teaching of the church clearly and effectively.'

More specifically Upjohn relates Julian's current appeal to modern assumptions which see happiness as a right, and almost all varieties of suffering as problems capable of human solution. She suggests that frustration, guilt and despair are among the by-products of this world view. Julian's encouragement to trust in God whose transforming love for all creation brings good out of evil, and her gentle realism about the complex mystery of good and evil in human nature are highly relevant in this context.

The author's style is very accessible, and she provides a lively introduction to several of the questions raised in recent study of Julian, without requiring specialist knowledge. There are insights here to enrich prayer, preaching and thinking about mission.

Sue CSF

Wanda Nash

Come Let Us Play!

ISBN 0-232-52345-2

DLT, London, 1999, £7.95

Last year, I took part in a short workshop on *Stress – a doorway to God?* led by Wanda Nash, and was much impressed. Consequently, I read this book and have tried to absorb some of the messages highlighted.

Two key words that emerge are *playfulness* and being *childlike*. The author draws attention to the spontaneity and openness displayed by children, suggesting that such qualities should mark our attitude to prayer. She contrasts this with the conventional approach: 'When I meet up with God, my head goes down, my eyes dutifully close, I remember my sins and I take on a reverential, deferential, grave and staid attitude.' The author then asks, challengingly: 'What would you have to say about this if your child behaved like that to you?' Being a relatively new grandparent, and spending more time with children, I am beginning to appreciate what Jesus was on about when urging us to 'be as little children'. But I had never thought of this aspect in relation to prayer. Several examples concerning Jesus and children are explored in some depth, and then related to development of the 'inner child' in our prayer life. Wanda Nash comments: 'Jesus valued highly his ability to share with children their experience of pain, grief, joy and play.' She continues by encouraging us to play, using references to Meister Eckhart, St Francis of Assisi and Dame Julian of Norwich as exemplars of joyful light-headedness in their relationship with God. In conclusion, this approach seems to me to have much to commend it.

John Fox TSSF

Raymond Chapman

A Pastoral Prayer Book

ISBN 1-85311-220-8

Canterbury Press, Norwich, 1998, £10.99

Leading Intercessions

ISBN 0-264-67488-X

Canterbury Press, Norwich, 2000, £10.99

As well as being an *emeritus* professor of English, Raymond Chapman is an Anglican priest and a leading member of The Prayer Book Society: but don't let that put you off! Father Chapman has a capacity for writing prayers not just eruditely but with a loving directness, a fluidity of thought and a concise embracing of the needs of the God's world and his Church which many of us truly envy.

Leading Intercessions covers Sundays (all three years), Holy Days and Festivals and the latest edition incorporates all the changes enacted by the publication of the Church of England's new liturgy, *Common Worship*. Father Chapman's Introduction and Afterword on 'Leading Intercessions' should be compulsory reading for all orators, clerical and lay.

A Pastoral Prayer Book is for use at such special occasions as the hatching, matching and dispatching of humanity; and also at some of the more difficult times of prayer: for separation and divorce, for moving on and for times of trouble and sickness; yet all concluding with something *Common Worship* forgot, namely 'in time of rejoicing'.

There is already a publishing spree in the wake of the new Services but, if you buy nothing else to accompany *Common Worship*, buy these.

Tristram SSF



Francis's Bethlehem

from Thomas of Celano's First Life

“Francis’s highest intention, his chief desire, his uppermost purpose was to observe the holy gospel in all things and through all things and, with perfect vigilance, with all zeal, with all the longing of his mind and all the fervour of his heart, ‘follow the teaching and the footsteps of our Lord Jesus Christ.’ He would recall Christ’s words through persistent meditation and bring to mind his deeds through the most penetrating consideration. The humility of the Incarnation and the charity of the passion occupied his memory particularly, to the extent that he wanted to think of hardly anything else. What he did on the birthday of our Lord Jesus Christ near the little town called Greccio in the third year before his glorious death should especially be noted and recalled with reverent memory. In that place there was a certain man by the name of John, of good reputation and an even better life, whom blessed Francis loved with a special love, for in the place where he lived he held a noble and honourable position in as much as he had tramped upon the nobility of his birth and pursued nobility of soul. Blessed Francis sent for this man, as he often did, about fifteen days before the birth of the Lord, and he said to him, ‘If you want us to celebrate the present feast of our Lord at Greccio, go with haste and diligently prepare what I tell you. For I wish to do something that will recall to memory the little Child who was born in Bethlehem and set before our bodily eyes in some way the inconveniences of his infant needs, how he lay in a manger, how, with an ox and an ass standing by, he lay upon the hay where he had been placed.’ When the good and faithful man heard these things, he ran with haste and prepared in that place all the things the saint had told him.

But the day of joy drew near, the time of great rejoicing came. The brothers were called from their various places. Men and women of that neighbourhood prepared with

glad hearts, according to their means, candles and torches to light up that night that has lighted up all the days and years with its gleaming star. At length the saint of God came, and finding all things prepared, he saw it and was glad. The manger was prepared, the hay had been brought, the ox and ass were led in.

*There, simplicity was
honoured,
poverty was exalted,
humility commended
and Greccio was
made, as it were, a
new Bethlehem.*

There, simplicity was honoured, poverty was exalted, humility commended and Greccio was made, as it were, a new Bethlehem. The night was lighted up like the day, and it delighted men and beasts. The people came and were filled with new joy over the new mystery. The woods rang with the voices of the crowd and the rocks made answer to their jubilation. The brothers sang, paying their debt of praise to the Lord, and the whole night resounded with their rejoicing. The saint of God stood before the manger, uttering sighs, overcome with love, and filled with a wonderful happiness. The solemnities of the Mass were celebrated over the manger and the priest experienced a new consolation.

The saint of God was clothed with the vestments of the deacon, for he was a deacon, and he sang the holy gospel with a sonorous voice. And his voice was a strong voice, a clear voice, inviting all to the highest reward.

Then he preached to the people standing about, and he spoke charming words concerning the nativity of the poor King and the little town of Bethlehem. Frequently too when he wished to call Christ Jesus, he would call him simply the Child of Bethlehem, aglow with overflowing love for him and speaking the word Bethlehem, his voice was more like the bleating of a sheep. His mouth was filled more with sweet affection than with words. Besides, when he spoke the name Child of Bethlehem or Jesus, his tongue licked his lips, as it were, relishing and savouring with pleased palate the sweetness of the word. The gifts of the Almighty were multiplied there, and a wonderful vision was seen by a certain virtuous man. For he saw a little child lying in the manger lifeless, and he saw the holy man of God go up to it and rouse the child, as from a deep sleep. This vision was not unfitting, for the Child Jesus had been forgotten in the hearts of many; but by the working of his grace, he was brought to life again through his servant Francis. At length, the solemn night celebration was brought to a close and each one returned to his home with holy joy.

The hay that had been placed in the manger was kept, so that the Lord might save the beasts of burden and other animals through it as he multiplied his holy mercy. And in truth it so happened that many animals throughout the surrounding region that had various illnesses were freed from their illnesses after eating of this hay. Indeed, even women labouring for a long time in a difficult birth were delivered safely when some of this hay was placed upon them; and a large number of persons of both sexes of that place, suffering from various illnesses, obtained the health they sought. Later, the place on which the manger had stood was made sacred by a temple of the Lord, and an altar was built in honour of the most blessed father Francis over the manger and a church was built, so that where once the animals had eaten the hay, there in the future men and women would eat unto health of soul and body the flesh of the lamb without blemish and without spot, our Lord Jesus Christ, who in highest and ineffable love gave himself to us, who lives and reigns with the Father and the Holy Spirit, God, eternally glorious, forever and ever. Amen. Alleluia, alleluia! ” f



The town of Greccio, from the market square